The Chaplain

Chaplains' Memorial Chapel and Building

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THE CHAPLAIN

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T. A. Rymer, Director
Delmar L. Dyreson, Editor

Editorial

Talking Up Protestantism

At the last meeting of the General Commission it was recommended that more attention be given to "talking up Protestantism." This can be done in several ways. The easy way would be by mere boastfulness. But this would be ineffective. People in business and advertising say that first "you should have something and then let the people know you have it." Jesus put it this way: "By their fruits ye shall know them."

Before we do too much talking we should examine what we are producing. Dr. E. Stanley Jones told us some time ago that when General MacArthur appealed to the churches for 1,000 Christian missionaries to serve in Japan, 700 responded from the Roman Catholic church and 100 from the Protestant churches.

A gentleman returning recently from a tour in the European theater says that in many of the chapels visited current issues of *The Sunday Visitor* were neatly displayed in the Catholic section of the literature racks, but that in numerous instances the Protestant literature racks were not well kept. We are aware that many tracts and pamphlets are not of such quality as to warrant their display. Yet in some instances literature such as *The Link, The Upper Room* and *The Secret Place,* these being quite universally acceptable both as to appearance and content, were likewise not displayed. It is conceivable that if any Roman Catholic chaplain failed to see that the literature of his Church was properly displayed and distributed it would not be long before he would have a reminder from one of his superiors.

As Protestants we are deeply resentful of authority, particularly if it has the slightest tendency to become tyrannical. But as one man queried, "Just who is there to see that Protestant chaplains display and distribute their literature effectively?" Does He who became obedient, even unto death, demand no obedience? By the very nature of our freedom we are obligated both to examine ourselves and to correct our own deficiencies.

Protestantism has always recognized the importance of individual self-expression in spiritual life, hence the complete network of auxiliary organizations throughout our churches. Nevertheless it is reported that the Service Men's Christian League, chief auxiliary organization for Protestants in the armed services, is not used by many chaplains. However, we should not jump to any hasty conclusion in this regard. It is understandable that most chaplains have some auxiliary

(Continued on page 7)

Service of Dedication

CHAPLAINS' MEMORIAL CHAPEL AND BUILDING

THE Memorial Chapel and the new headquarters of the General Commission on Chaplains, 122 Maryland Avenue, N.E., Washington, D. C., were dedicated at twelve noon on November 3, 1948. Dr. Joseph C. Hazen, Chairman of the General Commission on Chaplains, officiated at the ceremony, and Secretary of Defense James V. Forrestal unveiled the bronze tablet. Mr. T. A. Rymer, Director of the Commission, announced that the property, purchased and rehabilitated at a cost of $125,002, was being dedicated entirely debt-free.

Order of Worship

DOXOLOGY

LORD'S PRAYER

SCRIPTURE: Psalm 84

HISTORICAL STATEMENT

The General Commission on Chaplains, a significant cooperative Protestant agency now representing 46 denominations and religious bodies, was organized in 1917. Originally serving the Army and Navy, it now serves, in addition to all the branches of the armed services, the Veterans Administration. Its functions were extended in 1946 by its agreement to assume the work of the Service Men's Christian League. It publishes THE CHAPLAIN and THE LINK.

To provide more adequate offices and in recognition of the importance of the ministry of chaplains living and dead, the General Commission, with funds contributed by denominations, organizations and individuals bought, rehabilitated, and furnished this attractive and well-located building we dedicate today free of debt. The chapel is a specific gift of The Presbyterian Church, U.S.A.

The lounge, the walled-in garden, the chapel, and the guest rooms are for the use of visiting chaplains and churchmen.

The chapel is provided in memory of the 134 Protestant chaplains who died in the service in World War I and World War II. The building is indicative of the Commission's high resolve to further as best it can the spiritual ministry of the chaplains.

LITANY OF PRAISE

For the Church of Jesus Christ, Our Lord:

We praise Thee, O God, and Bless Thy Holy Name.

For all who have witnessed a courageous confession of their faith for Thy glory and the welfare of the world; the patriarchs, prophets,

Secretary of Defense James V. Forrestal shown unveiling the memorial plaque at the dedication ceremony. Dr. Joseph C. Hazen, Chairman of the General Commission on Chaplains, is at right. (*Wide World Photos, Inc.*)

apostles, and the martyrs of our faith;

We Praise Thee, O God, and Bless Thy Holy Name.

For all who have labored and suffered for freedom, good government, just laws, and the sanctity of the home; and for all who have given their lives in the service of their country;

We Praise Thee, O God, and Bless Thy Holy Name.

For the General Commission on Chaplains in which Protestantism unites in service to our country;

We Praise Thee, O God, and Bless Thy Holy Name.

For all chaplains who have served Thee in a spiritual ministry to men in the armed services of our country;

We Praise Thee, O God, and Bless Thy Holy Name.

For the chaplains who have made the supreme sacrifice for God and country;

We Praise Thee, O God, and Bless Thy Holy Name.

For this building which we dedicate, in Thy holy name, to the service of all chaplains;

We Praise Thee, O God, and Bless Thy Holy Name.

For this Memorial Chapel which we dedicate to Thee, O God, in memory of the chaplains who have given their lives in the service of our country;

We Praise Thee, O God, and Bless Thy Holy Name.

UNVEILING OF TABLET BY JAMES V. FORRESTAL, SECRETARY OF DEFENSE

Dr. Hazen and Ladies and Gentlemen: It is a very pleasant thing to be with you this morning because I had a rather vicarious interest in the development and acquisition of this house through my very good friends of this organization, and particularly Mrs. [Stewart M.] Robinson, with whom my wife had the pleasure of exploring the site and building last year before it was taken over and put in its present very happy condition.

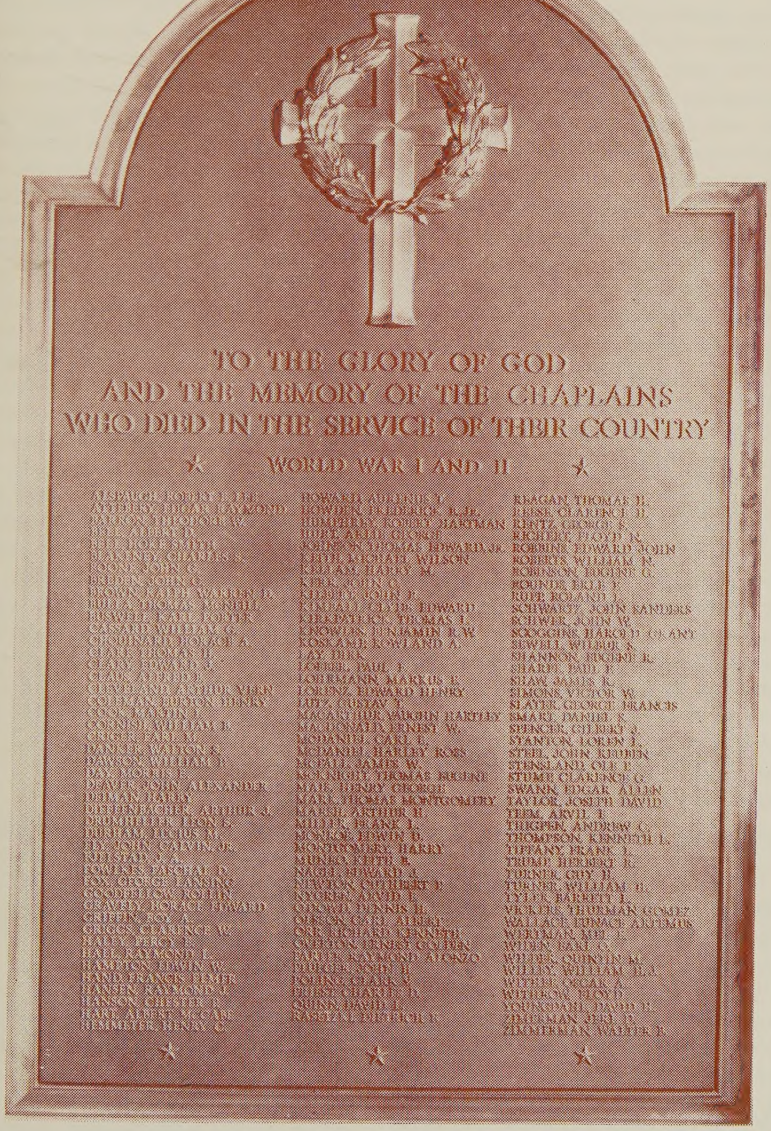
It is a splendid thing to come together as you have today to pay tribute to these men whose names are enrolled on that record of honor, because those of us of the armed services who saw what the chaplains did in the war will have a long and abiding memory of the contribution that they made, unsung very largely, but nevertheless a potent and deep influence in the lives of many men. The need for a Christian faith, and I use it in its broadest sense, has never been more striking than it is today.

I happened to be reading last Sunday a piece in the *Atlantic* by a professor of my own university, in which he stated the modern question as to whether science and religion are compatible, and he raised the question of man's conflict with the dark and furious powers that have been released by science, and he raised the question of whether or not in this dark and furious world there was any faith that could hold men's minds and could hold them fast upon a road with a sense of progress and attainment. And I submit to Dr. Hazen that the record of the men whose names adorn that scroll is a manifestation that faith is still a power.

Thank you very much.

PRAYER OF DEDICATION

Almighty and ever merciful God, who through the centuries hast inspired men to courageous devotion; we bow before Thee in humble



Close-up view of the bronze plaque on the wall of the Chaplains' Memorial Chapel. The tablet carries the names of the 134 chaplains who died in the service of their country in world wars I and II. (*Del Ankers photo*)

thanksgiving for the associations of this hour.

Make this place holy, consecrated by the Christian sacrifice of Thy servants honored here. May the memory of these men give a special sanctity to this altar. Make here Thy dwelling place and grant that those who worship here may see Thy face and hear Thy voice.

Grant Thy blessing to the General Commission, to the chaplains here assembled, to those at posts of duty near and far, to all who minister to the men of the armed forces. Protect, inspire, guide and prosper them in their holy tasks.

And now, O God, accept this Chapel and this building as an offering of our hands and hearts, dedicated in Thy Name to the souls of men, to their growth in grace, and to the deepening of their usefulness in Thy Kingdom. Make this place a sanctuary whence the spiritual influence of Jesus Christ, our Lord, shall radiate to the ends of the earth until Thy Kingdom shall come and Thy will be done on earth even as it is in Heaven.

And to Thy Name, Father, Son and Holy Spirit, shall be all the glory, world without end. Amen.

BENEDICTION

The following denominations and agencies made contributions toward the Chaplains' Memorial Building. In addition, a number of individuals also made contributions.

Baptist, National of America
Baptist, Northern
General Baptist
Evangelical Free Church of America
Baptist, Seventh Day
Baptist, Southern
Baptist, United American Free Will
Christian and Missionary Alliance
Christian Reformed
Christian Science
Congregational Christian
Disciples of Christ
Protestant Episcopal
Diocese of Washington
Evangelical & Reformed
Evangelical Mission Covenant
Evangelical United Brethren
Moravian—Southern Province
Latter-Day Saints
Lutheran, Missouri Synod
Lutheran, National Council
Methodist
Free Methodist
Wesleyan Methodist
Methodist Episcopal, African
Nazarene S.M.C.—Office Staff
Pentecostal Holiness
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ

Agencies

International Council of Religious Education
Federal Council of Churches of Christ in America
National Council YMCA, Armed Services Department

General Commission Business

MAKING the chaplain the concern of the church at home was given prominent attention at the semi-annual meeting of the General Commission on Chaplains held in Washington, D. C., in November.

Dr. Fred C. Reynolds of Washington, a member of the Methodist Chaplains

Commission, told the meeting that "all men and officers who go to occupation areas should be more carefully screened and only those of stable character should be sent." He recommended that civilian clergymen of high standing be sent to occupation areas to counsel the chaplains. More should be done to "link the work of the overseas chaplain with the work at home," he said.

The Army, Navy and Air Force chaplains attending the meeting urged the American churches to quicken their chaplaincy programs in order to keep step with the growing military establishment. They asked that the churches check the growing lack of concern among civilian clergymen for the needs of both chaplains and service men and women. A spokesman for Chaplain (Maj. Gen.) Luther D. Miller, Army Chief of Chaplains, revealed that plans were in preparation for setting up a reserve chaplains' corps consisting of young clergymen who have recently entered the ministry and thus providing young chaplains for young service men.

A resolution was adopted that the General Commission recommend to its 46 constituent Protestant bodies that ecclesiastical endorsement shall not be granted to any candidate unless he qualifies to meet the minimum educational standards, whether the application is for an initial appointment or for recall to active duty, except in a national emergency.

Other resolutions passed approved the appointment of a three-man committee to work for more cooperation between Protestant agencies and chaplains in areas near military centers; authorized the Chairman to appoint a special committee to make a survey of the literature available to chaplains; and appointed the Chief of Air Force Chaplains as an advisory member of the General Commission.

Dr. Joseph C. Hazen, chairman, was empowered to appoint a committee of two or three to act in an advisory capacity to the editor of THE CHAPLAIN and THE LINK. Provision was made for enlargement of the committee at the request of the editor and the chairman, and that the membership need not necessarily be limited to Commission members.

EDITORIAL *(Continued from page 2)*

religious organizations or meetings other than their regular worship services, these frequently operating under a wide assortment of names or titles. Be that as it may, there is little question but that we need to bestir ourselves more as Protestant chaplains with respect to wider religious activities. It was observed that at one time a single chaplain directed as many as 14 SMCL units, while many chaplains had no extracurricular religious activities at all. Naturally, a question arose—to put it plainly—as to the relative effectiveness of some of our chaplains in the field.

This should not be interpreted as a rebuke or even as harshness upon certain chaplains. It is merely a part of the necessary self-examination which we must all undergo.

Again, if the literature being produced is not meeting the needs, those producing it welcome criticism.

We believe the best way to talk up Protestantism is to talk it up with deeds—with many good deeds, well done.

Rising Values of Living

By Ralph W. Sockman

Pastor, Christ Church (Methodist), New York, N. Y.

IMPORTANT and imperative as is the problem of high living costs, even more basic is the question of the values of living. Most of us are willing to pay the price for value received. What irks us is not to get our money's worth. And yet though we scheme and study to keep from being cheated in the market-place, it is amazing how many of us go spending our money and labor and time for false values in life.

Faced with the high costs of living, we say it is hard to make both ends meet. And so it is. But more important it is to make the means meet the ends of life.

This matter of properly matching costs and values is an old issue. Back in the fifty-fifth chapter of Isaiah, the prophet asks his countrymen, *"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"* It is this time-honored question which I should like to put to ourselves as we confront the high cost of living. And may I suggest two answers to the prophet's question.

First, we spend our money for that which is not bread and our labor for that which satisfieth not because we do not know the value of what we have to buy.

About twenty years ago, the late President Faunce, then head of Brown University, advised his students in a chapel talk that for one month they cease to ask about each possible action, "Is it right?" but that they should ask, "Is it worthwhile? Is this course of conduct vital and essential or is it trivial and negligible?" For one month he suggested that they divide all actions into the relevant and the irrelevant, the things that count and the things that do not matter, and see how simple life becomes.

Education, properly planned and pursued, should give such a power of selection between what is important and what is unimportant. And one basic reason for infusing religion into education is that it will help the student to see the true ends of life. Alas, too many young people think of religion as a kind of strait jacket put on them by their elders to keep them in place rather than as a guidance which saves time and energy in getting to the place for which God intended them.

Hence so many of us come through school and college without getting a sense of values as to what is important. Then we take a job and start making our living. So keen is the competition that we keep our noses to the grindstone, sharpening the tools of life, and so seldom lift our eyes to

see the ends of life. Thus we become conditioned to the things with which we work and the organizations in which we work. Since our livelihood and security depend on our jobs, more and more we tend to evaluate ourselves in terms of our jobs. We are subtly induced to regard ourselves as we are regarded by the organization in which we work, that is, as boss or laborer or salesman or clerk or counsel. Thus the organization tends to depersonalize the man and to subordinate his judgment of values. This, says Professor Haroutinian of Chicago, is a major source of anxiety in modern life.

All this merges the individual into the mass. So many of us speak of the masses or mass mind as if they belonged to a class below ourselves. But really the masses appear wherever the mind of the individual is a mere reflection of the patterns of the group. When men think, value, feel and act in manners dictated by the group; when men reflect the tastes, standards, prejudices, ambitions and responses of a group, then they are of the masses. The masses are marked not by the coarseness of their clothes or the lowness of their income, but by the suspension of private judgment.

Have we surrendered our private judgment to the mass mind? We all would do well to ask ourselves how far our sense of values is conditioned by the crowd to which we belong.

Yes, we form our ideas of value so largely by what others think. We measure things not by their intrinsic worth but by what others are willing to pay for them. Thus we rate books by their royalties, plays by their box-office receipts, and even churches by their popularity. Thus we pursue the pleasures that are in vogue, seek the power that is admired, and crave the money that can get us the things we want because others want them too. Too many of us, like Oscar Wilde's cynic, know the price of everything and the value of nothing.

Now if we are to recover a truer sense of values, Jesus counseled us to appraise them in the light of life's beginning and in the light of life's ending. Perhaps you have been at a store buying a piece of goods or a new overcoat and the salesman said, "Take it to the door and see it in the daylight." So let us take the things we want to the door where we entered life and see how they look in the light of "those trailing clouds of glory" with which Wordsworth said a child comes into this world.

Children, as we well know, have an uncanny sense of values in regard to the character of adults. A child can detect the false notes in a grown-up. Almost the supreme test of a man is whether he appeals to boys. It is a real compliment to be called a man's man. But it is an even greater tribute to be a boy's man. Boys recognize the genuineness, the courage, the strength in character. Take, therefore, your tastes, your desires, your ambitions back to the door of your childhood and see how they look in the light of innocence and simplicity. See whether you have lost something of the wholesomeness and elemental integrity of your childhood.

Was this not the point which Jesus was making when He set a little child in the midst of the grown-ups and said, "Except ye be converted and become as a little child, ye shall not enter the Kingdom of Heaven"? I wonder if we may have missed the Master Teacher's emphasis in educa-

tion. We assume that education is training youth to fit into our places and copy our adult models of conduct. But do we forget that Jesus would have us use the child's spirit as the test of our insights and the touchstone of our values? Oh, I do not believe the Master would have us think that children always know what is best for them and that we should let them run our schools and homes according to the whims of changeable childishness. But I do believe that He would have us keep our judgments and values close enough to youth to catch the childlike spirit.

Early in 1947 Benjamin Fine, education editor of the *New York Times*, completed a six-months' nation-wide survey of our schools and colleges to see what has been happening in American education. His findings have been published in a book entitled *Our Children Are Cheated*. The title is startling and the contents even more so. To quote one reviewer: "That we as a nation are willing to spend more than three times as much per year on liquor as on education, seems to us indicative of a curiously inverted sense of values. And so long as we continue to pay our teachers less than we pay our garbage-collectors, we cannot reasonably expect the teaching profession to attract and hold the best minds, altruistic and well-intentioned though they may be."

No, my friends, a nation cannot cheat its children without defrauding its future. And we as citizens must test our personal scale of values by taking them back to the light which shines through the door of childhood.

Also, our Lord told us to test the values of our possessions by looking at them in the light of the door by which we leave this world. He told of the rich farmer who was planning larger barns for his growing harvests, and suddenly died. "Whose then shall these things be?" asked Jesus. Yes, what will seem of most worth when we have to leave them?

Many stories have been told about the Titanic disaster of 1912. When the ship was known to be sinking after striking the iceberg, one woman is reported to have asked how much time she had before her lifeboat would put off. Being told that it would be three minutes, she ran back to her stateroom to get what? Her jewels? No, three oranges. Her jewels were prized on the ballroom floor, but in a lifeboat tossing between life and death oranges were worth more than gold and diamonds.

"Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not?" Our first answer is that we do not know the value of the things we buy. And our suggestion is that we test them in the light of life's entrance and of life's exit.

We turn now to the other reason we offer. We spend our money and labor for that which satisfieth not because we do not know the value of what we have to spend.

When I visit a foreign country it takes me quite a while to become familiar with its currency. I have to stop and count my change. I hold up the lines at ticket windows. I do not know whether I have been cheated or not, because I cannot quickly compute the value of the money I have to spend.

So is it in our handling of life's exchanges. We live so much in the realm of material things that our inner values of life are like the

currency of a foreign country. As Alexis Carrel wrote, we have so concerned ourselves with externals that he called the inner self, "Man the Unknown."

Well, what have we to spend? For one thing, we have an amount of time-units to spend. How many years we have no one of us knows, for time is a deposit which God gives to each of His creatures and only He knows how much is the balance in the bank. We can spend a lot of time wondering and worrying about how much time we have left to spend. We can quote to ourselves the Ninetieth Psalm: "The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away . . . so teach us to number our days that we may apply our hearts unto wisdom." And by numbering our days and guessing at how many we have left we may become wiser in the spending of our remaining years.

But better than this method of measuring our time by subtraction is that of measuring by addition. Noble as is the Ninetieth Psalm I have come to prefer the One Hundred and Twenty-First Psalm at funeral services: "I will lift up mine eyes unto the hills, whence cometh my help . . . The Lord shall preserve thy going out and thy coming in from this time forth and forevermore." Those words suggest timelessness; they suggest the conservation of time.

There is a way of spending time which really conserves it. We can spend today so that it gives us more time value tomorrow, because it increases our capacity for using and enjoying tomorrow. That, I may say, is a reason for worship. To worship God helps to recreate ourselves, to renew a right spirit within us, to restore our sureness of touch, our sense of direction, so that we can take hold of tomorrow with an increased efficiency and an enlarged capacity.

Hence let us reappraise the time-units we have to spend, not by worrying about how many or how few we have left, but by applying our hearts unto the wisdom which can put more value into those tomorrows, however many or few they may be. Time for each of us is not measured by figures on a dial but by the range of our thoughts and the reaches of our hearts.

And if we would know the value of what we have to spend we must think in terms of labor-units as well as time-units. We have to spend our energy of mind and body. We cannot conserve them by putting them in cold storage or safekeeping. Our Lord's parable of the talents is plain. The person who says to his mind or body, "I will hide you away so that you will not be taken away from me," that person loses his mental and physical talents. He who tries to save his mind from hard thinking finds his powers of concentration growing weaker. He who tries to save his body from effort finds it growing flabby. He who tries to save his sympathy from being drawn upon finds it shrinking through selfishness. As the Master said, "He that would save his life shall lose it."

We can spend our labor of mind so that it leaves us stronger rather than weaker. Ruskin put it thus:

"To get peace, if you do want it, make for yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts—proof against all adversity—bright fancies,

faithful and restful thoughts which cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in."

And if we would measure the value of our labor-units we must think not only of what we do but of what we might do. Bernard Iddings Bell points out that Jesus' code of ethics is primarily positive rather than negative, that Our Lord judged goodness as being good for something rather than merely refraining from doing bad things. Note Jesus' list of those who were shut out of heaven's rewards. The foolish virgins had not done anything to which a chaperon would object. As far as we know, they were nice young women, but they had a duty to perform and they did not do it. The rich man at whose gate the beggar Lazarus lay: he may have been an upright gentleman among his friends, but the call of mercy came to him and he did nothing about it. In the parable of the Last Judgment, the persons who went to hell were condemned because of what they had not done.

These time-units, these labor-units that I am spending! What better things might I have spent them for? That is the question by which I must judge myself for it is the question by which God will judge us.

Divine judgment, according to Jesus, is not merely an event at the end of one's life. One day when some Greeks came asking to see Him, Jesus exclaimed: "Now is the judgment of this world." In a sense every day is a judgment day with each of us, for it is by getting and spending we lay waste our powers or we enrich our souls. Thus we are losing or saving part of our souls all the time.

Embedded in our literature is the legend of Dr. Faustus, the man who made a deal with the Devil whereby he was to receive superhuman power and pleasure during the remainder of his earthly days and then Satan could claim his soul. Christopher Marlowe gives us Faustus' last soliloquy.

"Ah, Faustus, now thou hast but one bare hour to live,
And then thou must be damned perpetually
Let this hour be but a year, a month, a week, a natural day,
That Faustus may repent and save his soul
. . . . . .
Ah, half the hour is passed,
'Twill be passed anon, O God,
If thou wilt not have mercy on my soul,
Yet for Christ's sake, whose blood hath ransomed me,
Impose some end to my insistent pain.
Let Faustus live in hell a thousand years, a hundred thousand,
And at last be saved."

Ah, if selling our souls were a matter of a single transaction few of us would follow Faustus. But souls are not sold in single deals. They are mortgaged by compromise. They are dissipated by indulgence. They are wasted by *spending our money for that which is not bread and our labor for that which satisfieth not.*

God has put us in a world where there is much to buy. Let us start reappraising the value of what we want. God has given us time-units and energy-units to spend. With the Christmas spirit still in our hearts let us reappraise the values of what we have to spend. Then for God's sake let us resolve so to live that we may go out of this world with more than we brought in.

(This was one of the radio addresses made by Dr. Sockman in the twelfth year that he has conducted the National Radio Pulpit. Dr. Sockman took up in 1936 the work that Dr. S. Parkes Cadman had begun in 1923. The January, 1948, issue of THE CHAPLAIN *carried an article on "The Air's Oldest Pulpit."*

NEWS AND VIEWS

ENERAL:

The Northern and the Southern aptist conventions in this country ave each contributed $184,000 to the isplaced persons program. In addi- on to a full-time DP director in urope, a team of five workers has een set up in this country to secure bs and housing for displaced per- ons.

The building which once served as temporary White House during the residency of Theodore Roosevelt has een dedicated as the official Lutheran hurch Center of Washington, D. C. he Rev. Paul C. Empie, D.D., execu- ve director, the National Lutheran ouncil, New York, dedicated the uilding. Seven Lutheran agencies will ave their headquarters there.

Six new branch libraries and a new ajor depository were authorized by e Board of Directors of The Re- gious Film Association in a special eeting held in Chicago. This is part a long-term program of expansion. is hoped that eventually it may be ossible to establish a sufficient num- er of libraries to provide overnight rvice to every church in the U.S.A. he depository will be located in tlanta, Georgia. Locations of all the praries are not yet definite.

Officials of 28 Bible institutes in e United States and Canada meeting Chicago organized the American ssociation of Bible Institutes. The ev. Samuel H. Sutherland, dean of the Los Angeles Bible Institute, was elected president.

Members of the Federated Dorcas Society, women's welfare group of the Seventh-day Adventist church, sent 600 dolls overseas from the Los Angeles area for European children at Christmas.

Wisconsin's State Welfare Department has proposed that $125,000 of the State's tax funds be used to provide chapels for the inmates of the two principal State prisons. All religious faiths would use the facilities. At the present time, the chaplains at the two institutions, one for men at Waupun, and one for women at Taycheetah, are using makeshift quarters for worship services.

The student's place in "One World" is pondered by students representing five of the world's great nations, at a meeting in a Berkeley, California, church attended by more than 600 young people from 30 different nations. The meeting was presided over by Arthur Kamitsuka, Nisei theology student. (*RNS photo*)

The red-cushioned, dark walnut pew that Abraham Lincoln once occupied will be preserved when the old New York Avenue Presbyterian Church in Washington, D. C., is torn down to make way for the new $1,000,000 building. Though nine presidents attended the church, Lincoln is said to be the only one who maintained a rented pew. Dr. Peter Marshall is pastor of the church.

Four decades of growth of the movement for Christian unity and cooperation were celebrated at the biennial meeting of the Federal Council of the Churches of Christ in America in Cincinnati, Ohio, in December. Since the Federal Council was started in 1908 there has been a remarkable growth of the cooperative movement among the churches, according to Dr. Samuel McCrea Cavert, general secretary. The Federal Council now comprises 22 Protestant communions and three Eastern Orthodox bodies. Present at the meeting was Dr. George W. Richards of Lancaster, Pennsylvania, president-emeritus of the Seminary of the Evangelical and Reformed church, who has been associated with the Federal Council continuously since its beginning.

Alfred L. Shafer, formerly associated with the American Red Cross, has been appointed assistant director of the Committee for a Christian University in Japan. In this post he will head organization work for a nation-wide community campaign for funds. The Committee for a Christian University is sponsored jointly by the Federal Council of Churches and the Foreign Missions Conference of North America.

FOREIGN:

Help given Germany by churches in America was "the largest act of love in Christian history" Bishop Hans Meiser, head of the Evangelical Lutheran Church in Germany, told the United Lutheran Church in America at its 16th biennial convention in Philadelphia. According to Bishop Meiser, displaced persons and currency reform are Germany's greatest problems.

The Rev. Marcel Pradervand, a Swiss staff member of the World Council of Churches, has been named executive secretary of the Alliance of Reformed Churches Holding the Presbyterian System. Pastor Pradervand will direct and coordinate the world-wide activities of the Alliance from an office in Geneva, Switzerland.

Archbishop Athenagoras of New York, head of the Greek Orthodox Church in North and South America, has been elected ecumenical patriarch, traditionally Orthodoxy's highest and most influential ecclesiastical office. First American citizen ever chosen for the ecumenical throne, he succeeds Patriarch Maximos V who resigned because of ill health. In his new office Archbishop Athenagoras will be called upon to lead a counter-offensive against the Soviet Union's efforts to extend Russian control over Orthodox churches both inside and outside the iron curtain. His candidacy was said to have been favored by the Greek and Turkish governments because it was felt that of all candidates he was best equipped for leadership in combating strategies of the Russian Orthodox Church for ultimate supremacy of the Greek Orthodox sphere

Discussion of the merits of different types of church design at a meeting in New York of the North American Conference on Church Architecture attended by 125 architects and churchmen. The meeting was sponsored by the Interdenominational Bureau of Church Architecture and the Church Architectural Guild. (*RNS photo*)

Dr. Frank C. Laubach, pioneer missionary educator, has been invited by the Siamese government to start a nation-wide literacy campaign. Dr. Laubach is cooperating with the American missionary groups in Siam and members of UNESCO. The campaign is aimed at the 40 per cent of the population which is unable to read or write.

A statue of the late Dr. H. G. Underwood, first Presbyterian missionary to Korea and founder of Chosen Christian College, was unveiled in Seoul, Korea, recently. The statue replaces one destroyed by the Japanese during the war.

Concern over China's youth keynoted sessions of the National Christian Council of China's biennial meeting in Shanghai. "A terrible leakage away from the church has been taking place among young people affected by anti-religous influences during their student days," asserted General Secretary K. T. Wu. Several delegates supported proposals for setting up guidance centers throughout the country as a step toward launching a national church youth movement.

CHAPLAINS:

At a special ceremony in conjunction with the Carlisle Barracks Chaplain School graduation exercises, Chaplain (Maj.) Robert J. Sherry, assistant commandant of the Chaplain School, was presented with a citation from The National Conference of the

Christians and Jews in recognition of his distinguished service to the cause of goodwill and understanding among Protestants, Catholics and Jews. The citation was presented by Dr. Wallace L. Gallup of Harrisburg, Pennsylvania, an alumnus of the Chaplain School. Chaplain Sherry entered military service in 1942.

The forming of a nation-wide chaplains "Wing" within the Air Force Association by chaplains who served with the Air Force in World War II has been announced by Chaplain Augustus F. Gearhard, Chief of Chaplains for the Air Defense Command, Mitchel AFB, Long Island, New York. The wing will include clergymen who desire to carry on their wartime work of stimulating religious interest among Air Force servicemen.

Chaplain Joel Burgess, formerly, serving at the Mount Alto Veterans Administration Hospital in Washington, D. C., has been transferred to the Chaplaincy Corps for the Veterans Administration Center hospitals, West Los Angeles, California. Chaplain Burgess is a veteran of both world wars.

Artist's conception of the proposed Interfaith Memorial Chapel to be erected at the U. S. Coast Guard Academy in New London, Conn., and dedicated to all Coast Guard heroes who gave their lives in peace and war in the performance of Coast Guard duties. Religious services have been held in the gymnasium, the theater, and other buildings of the Academy. A national drive to raise $450,000 for the building has been inaugurated under the chairmanship of former Under-Secretary of the Treasury Daniel W. Bell. (*Official Coast Guard photo*)